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Heraclitus Ridens Redivivus:

OR, A

Dialogue between *Harry* and *Roger* concerning the Times

Quis semel verecundiæ fines transierunt, eos oportet gnaviter esse impudentes. Cicero

Harry. OH Sir, *I* am glad to see you: what *Anno ætatis suæ* 72. and yet so and lusty? having not of late seen any thing from you, I was that the difficulty of finding out *Self-murder*, had tempted yo make upon your self some fatal experiment; like the *Philosopher*, when he coul solve the motion of the *Sea*, threw himself into it.

Roger. I must confess, *Harry*, I have been of late (but much against my inclina very useless; my talent and the present current of Affairs are diametrically oppo had the Church of *England* men been our own, I could have run divisions upo Dissenters *ad infinitum*; I would have proved them a pack of Rebels for a whole tury; I would have made the last 88 to be of a piece with this; and the Invi Armada should have been believed to be no more than a Phanatick Conspiracy.

Har. Nay, the Dissenters are not at this time to be provoked.

Rog. That I am very sensible of, and therefore I have endeavoured all I co bring my self to speak for them; but *I* find *I* do it so awkwardly, that you wo soon cure the Rickets in one of my age, as bring any thing of mine into fra pleads for them: My Answer to the *Letter to a Dissenter*, *I* hope, was an ampl cimen of my good will; but my wit lay so much the other way, that my Answe looked upon to be the work of the four and twenty; besides my printing of the ter at large, made me in danger to be brought in as a dispenser of the Libel.

Har. I must tell you, Sir *Roger*, that Answer with some other late Writings of y has a little attoned for your old Sins; and tho the Dissenters do not look upon their best friend, yet it has in some measure allayed the enmity between them a Serpent.

Rog. Now you put me in mind, *I* think *I* have given the Dissenters in some Tail Observators a very pleasing farewel; If I be not mistaken, I spoke notable for the Toleration; and were it not for the reproach of *Self-contradiction*, *I* could said twenty times as much.

Har. What need you fear *Self-contradicting* so much? Cannot you say, That *change of circumstances, a man may likewise vary his judgment as to Toleration, and* [*R. L.*'s Answer to the Letter to a Dissenter, p. 12.] and what abominable in one Reign, may be Law and Gospel in another?

Rog. You speak right; to alter one's opinion, tho at threescore and twelve, [illegible] any great blemish. But *I* that have so often challeng'd the World to [illegible] Sentences in all my Books, that have carried my matters always [illegible] discover one flaw in me, was as difficult as to find out Sir *Edmund-Bury-Go* [illegible] me to speak home for Toleration, would make it a harder [illegible] between my Works than it would be to reconcile the two Chu [illegible] you have so luckily said, that will make it [illegible]

eat them; but withal they are so full of Gall and bitterness, that should *I* swal- hem, they were in danger to come up again.

. 'Tis but gilding them then, Sir *Roger*; a few Presents from the Dissenting Par- suppose, will make them run down easily: But what are these cutting Expressions?

. Why amongst other things, *I* have said, That *Liberty of Conscience was a Para- gainst Law, Reason, Nature, and Religion*: [Obs. Vol. 3. Numb. 47.] and should *I* unsay all this, the Wags would make such work with me, as *I* formerly did with *d* and *Baxter*.

. Have you never an old *Distinction* then left to help you out at a dead lift? *I* mber when *I* had occasion to consult your writings, *distinguishing* was the best of your talent.

. That you must know *I* have already attempted, when *I* perceived that an *ence* was a brewing; *I* thought it was high time for me to draw back, and pull horns; and therefore *I* immediately fell to work, and split the hair. *I* artifi- divided an Indulgence, *into an Indulgence granted, and an Indulgence taken; into an ence that shall owe it self to the favour of the Prince, and an Indulgence that shall be got importunities of the People*. [Observ. Vol. 3. Numb. 43.] By thus nicely distinguish- matter, *I* was in hopes to rescue the present Toleration from the stroaks of my animadversions; and in my Answer to the Letter to a Dissenter, my telling the ers that *The Declaration of Indulgence was to them, and not they to the Declaration*, to the Letter, p. 3.] *I* think was a full Comment upon the Text as it stands thus d.

. Methinks, Sir *Roger*, this Distinction is very ridiculous, and *I* can compare it to more, than to a Decree of the Council of *Constance*, which, *I* remember even writ my Pacquet, runs thus: Upon the Debate about the Communion in one was ordered, that when the Laity *desired* the Cup, it was by all means to be *de-* em; but if they would submit to the *non obstante* to our Saviour's Institution, and it; then they might be *allowed* to pertake of it: So that, *Ask and ye shall re-* it seems is a Rule that will by no means hold in the case of Toleration.

. *I* must confess *I* was there hard put to it, and you may be sure, that 'twas not ly that *I* took my leave so abruptly of the Observator, and went trailing, like Hound, after the Murder of Sir *E. B. G.*

. Let Murder alone, when all comes to all, 'tis but saying that he was a Here- nd then Killing you know is no Murder. Our business must now be to get off *nal Laws*.

. Penal Laws! Had my endeavours succeeded, they should have been kept up end of the Chapter; ay, and as tight too as any Fiddle-string: cou'd *I* but ought over the Church of *England* men, our business had been done; and *I* drew as good a Scheme for accommodation, as ever *Cassander* did, or the Bi- *Paulo*: Had that project took, the *Penal Laws* wou'd have been as useful to e *Inquisition*; and then *I* had boldly affirmed, *That neither the Church of Eng- Members of the Church of* Rome, *cou'd be joyn'd in a Toleration with the Pha- the certain ruin of both*. [Observ. Vol. 3. Numb. 4[illegible]

These Church of *England* men are very obs[illegible] , and perverse sort; insomuch that you [illegible] as soon perswade the [illegible] as bring them to [illegible]

Har. Why, the nine and thirty Articles, I suppose.

Rog. I profess only *Passive Obedience*; and I wou'd no more take that Principle from them, than I wou'd unshackle a Mad-man. Passive valour is a virtue I love in an Enemy; and 'tis as necessary for our preservation that they hold this Doctrine, as 'tis for the Grand Signior that a Bassa believes that of *Fatality*, when he is to undergo the discipline of the Bow-string.

Har. I give the Church of *England* men for lost; and therefore for my part, my Province shall be to gain the Dissenters, I think the wind blows fairest from that side.

Roger. Prithee, *Harry*, how cam'st thee to be either beloved by the *Papists*, or believed by the *Dissenters*? I am sure you have spoke as severe things of the *Papists*, as ever I did of the *Fanaticks*, and yet by a sudden turn you are become as gracious, as if you were a Convert of some considerable standing.

Har. I perceive you don't understand the virtue of Holy Water; this powerful sprinkling will immediately restore a man to the state of Innocence: Had *Adam* but known this easie receipt, he would never have been at the expence of Fig-leaves. You must know *I* have all my sins forgiven me, and *I* am now as clean as if *I* had been over head and ears in *Jordan*.

Rog. But all thy washing will not clear thy contradictions; thy *Pacquet of Advice* and the *Weekly Occurrences* are as opposite as Fire and Water, and *I* wonder how thou can'st so shamefully prevaricate, without one single blush to alter thy complexion. When I was press'd hard with my former Opinions, I set off the false Coin with some plausible Varnish, and alwaies *distinguished* where I could not fairly *deny*, but thou wou'dst fain cheat even in spight of daylight; thy juggle is so easily detected, that by thus *openly publishing* thy Shame; one wou'd think this task was given thee, not so much that thy Masters had need of thy *pains*, as to oblige thee to a *Penance*.

Har. Puh, Sir *Roger*, you know words are wind, and why should one no more than t'other be tied to one point of the Compass; he that can turn and double upon a Stage, is alwaies applauded for his performance; and why may not a dexterous *change* of *opinion* be as much commended for the activity of the *Brain*, as the other is for the agility of *Body*.

Rog. In troth, *Harry*, I must confess thy Brain is of a very singular constitution, and thy late Writings are such Originals, that for my part, I think thou deservest to have a Patent for Scribling; thou art of late the very Darling of the Papists, and thou carriest on the business of *Rome* so vigorously, that I do not doubt in a short time to see thee Secretary to the Conclave.

Har. Why, I believe I do them no small service with my *Occurrences*; I take from them the odium of *Persecution*, by fixing it upon the Church of *England*; I fill the People's heads so full with *Penal Laws*, that there is no room left for the *Inquisition*; and if any one blabs about Q. *Marys* days, I immediately stop his mouth with the thirty fifth of *Eliz.*

Rog. But you are very frugal in giving Instances of the Severitys of the Church of *England*, not above *one* in a *Paper*.

Har. You must know he that has not much Butter, must spread it thin; I must make the most of what I have, for I am afraid hereafter I am not like to have from thence any more Examples: But if you observed, I manage matters to the *best advantage*. When once upon a time, there was taken from a Quaker *a Warming-pan for the Beddues*; I put in a notable *innuendo*, and hinted that 'twas then *cold weather*; what can you, may not that be called the *Warming-pan Persecution*?

Rog. Ay that was indeed hot and firy, to take a Warming-pan from a *Quaker*, a little too unchristian, whom not only the *Season*, but his *Religion* obliged to fits of shaking.

Har. And now you talk of your *Distinguishing*, I think I have had lately a notable stitch my way too. When I had in one of my *Occurrences* accused *the Clergy of London of cheating the Poor of* Sion *College, in keeping from them the Charity of their Founder.* [Occur. Numb. 11.] And the malice and falsehood of my accusation being unluckily published, was hard put to it to avoid the Charge of Evil Speaking, Lying, and Slandering; therefore in my next Paper *I did protest, that in my former Story, I did not intend to reflect on the London Clergy:* [Occur. Num. 12.] So that here is the Clergy of *London*, and *London* Clergy make up a very serviceable *Distinction*.

Reg. Your *Occurrences* then I perceive are to insult over the Church of *England*, and thereby to divert the Papists and gain the Dissenters.

Har. You are in the right on't; this Church of *England* you know is our greatest obstacle; it vexes me to think that an Heretical Church shou'd be by *Law established*; these Laws are such unlucky ways of fortifying, that they stand more in our way than Walls and Bastions. Could we but once level their Works, you would not find it long before we fell do storming, and I think we have already made some considerable advances.

Reg. And do the Dissenters come on kindly?

Har. Why truly some of them are pretty forward, and we favour them accordingly; we do as the Patriarch did of old, he that comes in first receives the Blessing; if they promise fairly, then we place them in convenient stations, we put them in such posts that are something for their *honour*, as well as for *our use*.

Reg. I must confess for my part, I am not for advancing the Dissenters too much; and tho I cannot but approve of their present behaviour, yet I am not for trusting them so far, for they are slippery creatures.

Har. Trusting them quoth a! Why who does? Have you ever seen a Dissenter at the head of a Regiment? have you ever heard that any of them was made Lieutenant of the Tower, or Governour of a Garrison? The Offices they are generally put into, are Offices of *Expence* and not *Profit*. If any of them has a Mandat to be Mayor or Alderman of a Town; he is so *precarious* in his Office, that he dares not make one false step upon pain of another *Regulation*: and withal they commonly act in *conjunction* with Papists; so that they are no more than *Under-Workmen*, they are only employed, not trusted.

Reg. Here is a Dissenter coming; I guess he comes to beg your assistance, *Harry*, either to present an *Address*, or to get a *Commission* to regulate some stubborn *Corporation*. He looks as if he had a spite to the Tests and Penal Laws.

Har. Let me alone, I'll warrant you I manage him to advantage, and if I do not make him as rank a Repealer as any is in *England*, I'll forfeit all the gain of my *Occurrences*.

Reg. Well I'll take my leave of you; and at our next meeting shall expect an account of your Transactions, and in what forwardness Affairs stand for a Paliament. Farewel.

Enter an *Honest Dissenter*.

Dissenter. Gentlemen, I am sorry I have disturbed you, and that I should be the occasion of breaking up so *choice* and *select* a meeting. My business is only with you *Harry*, not so urgent neither, but that I can retire, and call upon you at your leisure.

Harry. Sir, you are heartily welcome, I am never so engaged, but that I am always ready to wait upon a Person of your Character. Your's I am sure is *publick business*; and since I have not of late seen your hand to an Address, I doubt not but you have now at least some hundreds strong.

Dis. That is not my present business. You must know, there is a *small place* in the Excise service fall'n vacant, which lies so conveniently in my neighbourhood, that it may not be of such advantage to another, so no one perhaps can so easily attend

tend the duty with so much diligence as my self; and therefore [illegible] now all Offices are disposed of *without distinction*; I hope by virtue of [illegible] tance, I may beg your interest on my behalf.

Har. Before I can appear your Friend, you must answer me first to some few Questions; for no man must expect his Reward, before he can say his Catechism. *Will you whensoever there is a Parliament call'd, endeavour to choose such men as will take off the Test and Penal Laws?*

Diff. What is the meaning of this?

Har. You must know then, that no one is to be promoted to, or continued in an Office, who will not answer *affirmatively* to this *Question*.

Diff. Why is this encountring *Test* with *Test*, setting one nail to drive out another; if a man be qualified for an Office but upon such *conditions*: You seem to set up as hard things as those you would have abrogated. For what is the difference between your obliging a man to abjure the *Test*, and the Laws requiring him to renounce *Transubstantiation*? but only this, that for my part I think renouncing *Transubstantiation* to be the more *innocent*.

Har. There is a greater difference than you may imagine: for the Declaration that is required by the Law is a *violence* to a Man's *conscience*; 'tis obliging him to renounce an Article of his Faith; whereas the *Tests* are matters purely political: they were *promoted by a Faction*, and designed only to gratifie a *Party*, *which is pleased to call it self* the Church of England.

Diff. Hold there, *Harry*, these words are something too severe; let me tell you, you cannot make the *enacting* of these *Laws* to be the business of a *Faction*, without putting the late *King* and his *Parliament* at the very head on't; and it does not become you to speak so *irreverently* of a *Crowned Head*, tho' it lies in ashes. But suppose a man should believe in his conscience, that the *Tests* are a great security to the *Protestant Religion*, and that the consequence of repealing them will be the introducing of *Popery*; (as I must necessarily think of those many Noble and worthy Gentlemen, who lately lost their Employments upon this very question) is not the turning of such a one out of his Office, which perhaps is his whole subsistence, for not consenting to repeal these *Tests*, not only a *priuative*, but according to your wise distinction, *a positive infliction of penalties on the score of Conscience*? [Occur. Numb. 9.] For is not he that thinks his whole *Religion* to be in danger, as much concerned in his conscience, as another that is so tender of one *single Article*?

Har. But these are groundless apprehensions: the Protestant Religion will be secure without these *Tests*; and I have over and over proved that they are but *Mud-Walls*. Surely you have never seen my *Occurrences*.

Diff. Ay that I have, and at the same time that I could laugh at your Jests, I was offended at your sutrilities: and now you put me in mind, I have seen your *Packet of Advice from Rome* too: there I remember you say, *That no mortal man can embrace or countenance the* Popish Religion, *but either a designing Knave, or a cajol'd self will'd Fool*. [Pacq. vol. 3. p. 15.] Now I cannot believe that you look upon either of these Characters to be very honourable.

Har. I would have the Papists be admitted into Offices as well as other Subjects; *and they may sometimes happen to have better abilities to serve their King and Country, than those that would exclude them*. [Occur. Numb. 9.]

Diff. Certainly, *Harry*, thou art made up either of *Knavery* or *Forgetfulness*; tho' I am afraid *Knavery* is the chief ingredient in thy composition. Have you not said in your Pacquet, that *you could wish we were fairly rid of two and fifty thousand Papists, and yet you be-*

lieved

...ingly manifest my former Opinions; you shall consider ...ld faults, many professions, and if any carriage at this time may ...ke you entertain any hard thoughts of my Person, tho you may not believe the main, yet I hope you will be convinced by his *reasons*.

Diff. Why truly whenever I see a Forehead of Brass, I am apt to believe, that what is ...ubt is of no better mettal. To be *abroad, false* and *shifting*, is, methinks, a Temper so mean and creeping, so very like the race of the Serpent, that to be overcome by such a one's Insinuation, is not to be *perswaded*, but *betrayed*.

Har. Is it not *unreasonable that the Papists should be debarred of those privileges and advantages which they are born to?* And *since they are under an equal obligation of duty with other Subjects, why should not they have the same right*, as its in other Countries, where Protestants and Papists have an equal share in the Government. [Occur. Numb. 9.]

Diff. Prithee shew me but *one* Country where there are but *four* Papists to *one* Protestant, and the Protestants allowed to enjoy *equal* privileges with the Papists: If this cannot be done, why then should the Papists of *our* Nation look upon it as unequal dealing in this Government to keep them from Offices, where their number is not as yet perhaps above *one in two hundred*; unless they affume some extraordinary privileges to their Persons, as well as their Religion; and pretend that their very *Civil* Rights are *Catholick*.

Har. But these *Test-Laws* are unjust; *they set up an Inquisition into men's thoughts, put others Souls on the Rack, so that the Papist must either starve or violate his Conscience.* [Ibid.]

Diff. I perceive *Harry*, your compassion leans much on the *Popish* side; and you do not seem much concerned, whether a *Protestant* dies in his Bed, or on a Dunghil, for if *the loss of Imployment* be an infallible symptom of *Starving*, I am afraid there will be found of late many *Church of England men* put into those miserable circumstances, than there are Papists of any note in the whole Nation. And since you would perswade us, that the grand project is to employ *all* men *equally*, without any regard to their perswasions; methinks it does not at all become you in policy, to give such early instances of *Partiality*.

Har. Are not there Church of *England* men preferred as well as other men; do not you see them daily made *Deans* and *Bishops*, &c.

Diff. So have I seen *Bulls* and *Bears* wear Top-knots; but I presume they would never have gone to the expence of adorning the *Brutes*, were it not on purpose to *expose* the fashion. Prithee, *Harry*, there are Knaves of all perswasions, and the *Church* as well as the Dove breeds Vermin.

Har. Why are you so much afraid of Papists being put into publick Employments? I'll assure you they are not such men as you do imagine, and whosoever says they are *bloody and cruel*, foully *misrepresents them*, and does not draw them in their proper colours.

Diff. Pray, *Harry*, how long have you had such a favourable Opinion of their good Nature; what, *are all the holy Candles out, that you formerly told us, were made of Protestant Grease at the Irish Massacre?* [Pacq. *Nav.* 19. 1680.] Are there no Popish Fires but what burnt the City? Or have the *French Protestants* (think you) left their Estates and come over only for the advantage of a Collection? These are too bitter things. Have a little more patience, and if I be not much mistaken, I can shew you that some of them are bound by *Oaths* to give *Hereticks no better quarter*.

Har. Surely there is no such thing?

Diff. I do assure you I had it from a very substantial Author.

Har. Pray who is it? I'll warrant you one of our modern *Misrepresenters*.

Diff.

Dif. No I'll assure you; I took it from the weekly Author of the *Packet of [illegible]*, and compared the result with many more, what was done there, which his weekly Correspondence. 'Tis the Oath, which all Popish Bishops take at the [illegible] of their Consecration: My Author has it at large, but I shall here only give you the Clause of it. *And all Heretiks, Schismatiks, and such as rebel against our Lord the Pope or his Successors, I shall to the uttermost of my Power, persecute, impugn, and condemn.* So help me, &c. [*Packet*, Jan. 30. 1679.]

Har. And does not the Church of *England* with her *Penal Laws* come upon you and your Brethren with the same severity?

Dif. Pray where is a Church better seen than in her *Articles* and *Canons*? And if these are to be looked upon as the Standards of her *Doctrine*; to give the Church of *England* her due, she in her 66. *Canon* requires her Bishops and Ministers to endeavour by *Instruction* and *perswasion* to reclaim all Recusants within their respective limits: and if some of her Communion did put the Laws in execution against us with too much rigour, the present *promotion* of several of those Instruments of our Miseries, wou'd tempt a man to believe, that what they did was not so much out of *mistake*, as by *order*.

Har. But now you have a Commission to enquire, into what money was taken from you upon the account of your Religion; and so in some measure you may make your selves whole again.

Dif. Prithee, *Harry*, Why dost not send us to the *Spanish* Wrack to dive for Gold and Silver? on my Conscience I believe it wou'd be to as much purpose. If you will procure us all that was returned into the *Exchequer*, that will indeed encourage and enable us to sue for the rest; and surely you do not think that the *Exchequer* ought to thrive by *oppression* no more than a private Gentleman's pocket.

Har. If you consent to take off the Tests, you do not know what may be done for you; and methinks you of all People shou'd be ready to comply, since you are so much obliged for the *Toleration*: and you know one good turn always requires another.

Dif. Suppose the Church of *England* men had complied to take off the *Tests*, dost think then we shou'd have been such *Favourites*. I find it was our turn to be asked last: we have something of *Original Sin* that still sticks to us; and I am afraid when Popery comes in, we have *no foundation*, and are as it were *Strangers* in the land, must expect that this Liberty will only *increase* our future task, and put us *farther* into the house of *bondage*.

Har. you shall have a *Magna Charta* for Liberty of Conscience; and that you know, is like the Laws of the *Medes* and *Persians*, unalterable.

Dif. I must be a fool by my own Maxim, if I believe thee; for have not you said in your Letter, that 'tis only in the *Recorder of Gotham, who does not see that if ever the Papists prevail, Magna Charta and the Bible must down together.* [*Packet*, Nov. 21. 1678.] But now I think on't, how will this *Magna Charta*, and the *Magna Charta* of the Council of *Lateran* stand together? which is so far from giving *Liberty of Conscience*, that it will not allow Heretiks the common privilege of *living*.

Har. Has not Sir *Roger* cleared that difficulty sufficiently? when he told you, *that [illegible] are wholly extinguished, they may very well stand together; for the Decrees of the Council of Rome are Religious, this Liberty you are offered in a civil point.* [Answ. to the Letter to Dissenters, p. 7.]

Dif. Well now I find true, what I always suspected, that this *Liberty* was grounded upon a trick of *State*, and not upon a *Religious* conviction of Judgment. So that when the Government shall not stand in need of such Arts, that is, when Popery is too powerful to submit to such condescensions, we must expect to be thrown off, and sink again into the state of suffering.

F I N I S.